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the corn himself. But these xavâtca'c people would eat corn too; they would only praise it.

Those of xamitu'tc praise that month, saying the trees had again come to life, were standing up stoutly, ready to bring mesquite beans to feed everyone.

Pakĭ't would boast, speak well of the buzzard. (One of them said, "Our white friends have dreamed of the buzzards; that is why they make airplanes.") At harvest time when it is cloudy, and buzzards always fly about when it is overcast, pakĭ't people say, "cimu'l (sib), drive all the clouds away, so rain will not destroy our crops."

Kwĭtk,ĭ'l,[a] sib looked on the eagle and lizards as its friends, and as friends, would not kill them. Kutox (of this sib) said, "When I see the little lizard, I praise it and boast of it as something big. I pray to the eagle when I go to bed, 'You are way above the sky and can look down on me and protect me. When I am asleep and there is any harm near, wake me.' To the lizard, I say, 'You are creeping on the ground just like the poisonous snakes: try to keep the poisonous creatures away from me.' "

Although several sibs had the same totems, there was no tendency to group them on this basis in phratries. That is, they recognized that two sibs had identical sentiments for a particular totem and that their relationship was therefore different from that with other sibs, yet there was no temptation to consolidate such pairs. Several statements describe this position. The Maricopa sibs xavâtca'c and l,eω'c "have the same insect" (a red or yellow beetle), so they are "almost alike," yet they could freely intermarry. Pakĭ't and l,eω'c both refer to the buzzard, but they do not consider themselves related. Pakĭ't people call it pakĭ't, while l,eω'c call it by their sib name. Contradictory to this, the single Halyikwamai family of sala'l sib have mesquite for a totem; so has Maricopa xamitu'tc, hence "these would consider themselves as belonging to one group."

It is significant that although the Maricopa community knows the Pima quite well, my informant had no inkling of Pima social structure. The Pima have five patrilineal sibs bearing meaning-